Each of these women was or is a leader or innovator in her own realm. This volume includes the founders of Utah's first kindergarten program, BYU's dance department, and Utah's Christian Science movement. Some made names for themselves nationally, such as Esther Eggertson Peterson, who spent much of her adult life on the East Coast as a consumer advocate, union organizer, and national lobbyist. Others' contributions were recognized largely within their own communities, such as Ada Duhigg, a Methodist missionary and teacher in Bingham and Copperfield, towns that disappeared with the expansion of the Bingham Copper Mine. These portraits also serve as a history of some of Utah's venerable institutions, such as the Ladies Literary Association of Salt Lake City, organized in 1872 and still going strong.

Because one of the desired results of such an undertaking is to promote new work in the field, the inclusion of a number of chapters featuring women of our own time, still vital and contributing to Utah's educational and cultural communities, reminds us of the importance of capturing the stories of our contemporaries rather than relying, years later, on the often incomplete historical record. As the editor points out, "in far too many cases, no one takes the time and effort to make such a record of themselves or of their family members." Since the preface lists a number of diverse women proposed for future profiles, perhaps we can hope for a Volume 3 of *Worth Their Salt*, giving voice to more of the fascinating stories lingering all around us.

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Philo T. Farnsworth: The Father of Television By Donald G. Godfrey (Salt Lake City: University of Utah Press, 2001. xviii + 307 pp. $30.00.)

DURING A RECENT TOUR of our nation's Capitol, with all its fine art, frescoes, and statuary, our guide explained that each state had been given permission to place in the Capitol two statues honoring famous persons from that state. Being Utah born and raised, I glanced around Statuary Hall and quickly found the larger-than-life-sized statue of Brigham Young—who else? I wondered whom the other statue from Utah honored. What person besides Brigham Young did Utah feel to be that important? As we passed through the Hall of Columns and the Senate/House corridor, the guide pointed out the bronze likeness of the ever-so-lean

Philo T. Farnsworth and introduced him as "the inventor of television." This was Utah's second honoree.

Since the statue stood on a pedestal, its feet were just about waist-high, and I could not help but notice that they were shiny, the patina having been removed by the hands of countless passers-by. I smiled, recalling a bust of Abraham Lincoln on the mezzanine of the Utah State Capitol, its nose as bright as those shoes. Folklorist that I am, I asked a staff member the reason for the bright nose. "It is said that if you will rub President Lincoln's nose," the staffer told me, "good luck will come to you." "What comes to one who rubs the feet of Philo T. Farnsworth?" I now wondered. "Better television reception?"

In his book *Philo T. Farnsworth: The Father of Television*, Donald G. Godfrey uses his own vast knowledge and experience in telecommunications to put together an enlightening, professional, and perhaps definitive presentation of Farnsworth in his times. In his preface, the author proposes that the purpose of his book is not "to argue technology or to trace Farnsworth's technological developments in television," but he also recognizes that he is writing about a man married to his work, a man whose life *was* his work; the two are inseparable. The story Godfrey tells is galvanized by the work ethic Farnsworth exhibited throughout his career, and ultimately the book deals mostly with the relentless cadence and drill that made up the push for excellence that drove Farnsworth to his great discoveries and dragged him through court battles, hard times, and the marketing strategies that are so much a part of big business. The man himself, however, is not fully there.

It is not that Godfrey does not relate many fine accounts of Farnsworth's youthful exploits and culminating achievements; he does, and he skillfully engages the reader in the story. But laced through this narrative are numerous facts—dates, issues, patents, and laws—that are building up to one point, and that point is to be made with authority. After presenting a factual, concise, and fast-moving history of Farnsworth's life in a very readable 187 pages, Godfrey goes on to present another thirty pages of material, couched in eight appendices, elucidating various aspects of Farnsworth's life. All this information is thoroughly corroborated by sixty-one *pages* of notes and an eleven-page bibliography. Scattered throughout the book are seventy-five family photos, research notes, and technical drawings that both validate and personalize the inventor for the reader. In this well-organized book, Godfrey has created an authoritative one-stop narrative and resource/reference work on the life of Philo T. Farnsworth.

The book is aimed more at an audience having an interest in technology development than at those interested in Farnsworth the man. This is not a book about the feelings and thoughts of Philo T. Farnsworth as much as it is an exuberant last word in the "Farnsworth as father of television" debate. Whatever other writers may have done in their works to give Farnsworth that acclaim, Godfrey has turned the periods at the ends of those declarations into exclamation points.

Self-defined and accepted as one of Utah's own, and worthy of the title "father of television," Philo T. Farnsworth will more accurately live on in the memory of Utahns and people everywhere, thanks to Godfrey's work.

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Navajo Trading: The End of an Era By Willow Roberts Powers

(Albuquerque: University of New Mexico Press, 2001. xiv + 282 pp. $29.95.)

NAVAJO TRADING POSTS. The words conjure a vision of high, wide counters worn smooth by the sliding of blankets and silver, sacks of Arbuckle coffee and flour, hardware and cloth. In the "bullpen" squats a pot-bellied stove burning juniper logs to warm the customers who have traveled for hours to sell their eight-foot-long sacks of wool to the white trader. The transaction about to ensue is filled with the cultural values that infuse this barter system so familiar to "The People."

While this scene is stereotypical in the literature about trading posts, it has become that way for good reason. At the height of the trading era that started in the late 1870s, this was all a familiar practice. But it is certainly not like that today in the stores that dot the land on and off the reservation in New Mexico, Arizona, and Utah. Why and how it changed is the topic and much-needed discourse provided by Willow Powers. Her book is a solidly researched sequel to the classic work of Frank McNitt's *The Indian Traders,* which spans the earlier era. Powers brings the reader to the twenty-first century.

Navajo Trading has two parts. The first, "The Way Trading Was," establishes the historical and cultural scene of how posts operated from the traders' and Navajos' perspectives. The system of pawn that allowed for delayed payment, the introduction of new types of goods and technology, the impact of events such as World Wars